

THE CHRISTIAN CENTURY

LET the minister cherish a reverence for his own nature. Let him never despise it in its most forbidding forms. Let him delight in its beautiful and lofty manifestations. Let him hold fast, as one of the great qualifications for his office, a faith in the greatness of the human soul—that faith which looks beneath the perishing body, beneath the sweat of the laborer, beneath the rags and ignorance of the poor, beneath the vices of the sensual and selfish, and discerns in the depths of the soul a divine principle, a ray of the Infinite Light, which may yet break forth and “shine as the sun” in the kingdom of God.

WILLIAM ELLERY CHANNING

CHICAGO

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men up than to hold them down.

BOOK REVIEWS.

Mother Goose in Silhouettes Cut by
Katharine G. Buffum. Published by
Houghton, Mifflin & Co. Price 75 cts.

An attractive volume of eighty pages.
The little folk will be pleased with it.

Hudson's Essays on English Studies,
by Henry N. Hudson. Published by Ginn
& Co.

A. J. George is the editor. The book
contains six essays of Mr. Hudson. One
is on "English in Schools," one on "Dan-
iel Webster," while the other four have
to do with the story of Shakespeare.

Although the latest of these essays
were written in 1882 and the earliest in
1870 yet we have not outgrown them.
Hudson was true to life. He built
strongly. The following quotation will
testify to his enduring value:

"We are getting sadly estranged from
right ideas as to the nature and scope of
literary workmanship. For literature, in
its proper character, is nowise a some-
thing standing outside of and apart from
the practical service of life; a sort of
moonshine world, where the working un-
derstanding sleeps for the idle fancy to
dream. * * * That an author brings us
face to face with real men and things,
and helps us to see them as they are;
that he furnishes us with enablements
for conversing rationally, and for wrest-
ling effectually with the problems of liv-
ing operative truth; that he ministers
guidance and support for thinking nobly
and working bravely in the services,
through the perils, under the difficulties
and adversities of our state, this is the
test and measure of his worth; this is
the sole basis of his claim to rank as a
classic." He who has this conception of
literature is a safe and wise guide for
our youth, yes, for us all.

The Supreme Conquest, by W. L. Wat-
kinson, D. D., LL. D. Published by Flem-
ing H. Revell.

This is a volume of sermons preached
by Dr. Watkinson while he was in Amer-
ica. It contains a message both enlight-
ening and sustaining. The style is sim-
ple, direct and incisive. The author is
living with open eye, therefore he
preaches helpfully to the man of to-day.
Some of the titles to his sermons are
suggestive. For instance, from Job 24:6
he preaches on "Successful Sin"; and
from Rom. 12:21 on "The Invincible
Strategy." While he well knows the
leadings of our time he makes no com-
promise with materialism. In a sermon
on "The Spiritual Basis of Life" he
writes "We who appeal to the spiritual
faculties of men act at the center of
things." . . . "Week by week we pro-
pose to our congregations great ideals,
inculcate the everlasting righteousness,
freshen weary hearts with love and hope,
arouse them with visions of eternal life,
and they go forth with wider thoughts,
nobler qualities, purer affections, to
build up all the circles of private and pub-
lic life the City of God."

The Mountain People of Kentucky, by
Wm. H. Haney.

Those who think that the mountains
of Kentucky is a land chiefly noted for
feuds and "moonshine" will do well to
read this book. The author is himself a
mountain boy and knows the life of his
people. However, a larger acquaintance
with the wide world beyond the moun-
tains of Kentucky would help to write
more discerningly. We know even our
own people better by comparison.

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tional period.

The author says:

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ent forces and opportunities may be
wisely estimated by us; that doors now
open may be entered; that hopes only
partially realized may come to fruition
that these chapters are given their pres-
ent form."

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of Baptists and Disciples**, by Errett
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binding will be mailed postpaid for 25
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We owe a debt of gratitude to the
writer of this book, and could only wish
that it might be read not only by our
people all over the land, but scattered
among the Baptists. It is a most meri-
torious and splendid contribution to our
literature.—THE CHRISTIAN WORKER,
PITTSBURGH, Pa.

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give to what might be regarded as the
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controversy almost the interest of a
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history of the American churches.—THE
CONGREGATIONALIST, BOSTON, Mass.

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EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

THE TIME OF TESTING.

The Disciples of Christ are a patient people. They will endure much and forgive much. They can pardon mistakes and overlook errors of judgment. The one thing they cannot abide is insincerity. Where they are convinced that a man or institution is raising false issues for selfish and mercenary purposes, they know how to speak with distinctness and emphasis.

Few scenes have been witnessed as dramatic and impressive as that which took place at the meeting of the Foreign Board at Norfolk. It was at this meeting that revolutionary proceedings had been promised. The Christian Standard of Cincinnati, had planned its campaign of detraction and misrepresentation against the Society and President McLean to culminate at this meeting. It had attempted to convince itself and its followers that there was a revolution imminent.

The pretext for an attack on the cause of missions was the gift received by the Board from Mr. Rockefeller. Attempting to capitalize whatever sentiment might be discovered adverse to the reception of such gifts, it made this the ostensible motive of an attack as inexcusable as it was futile. And not content to fight its own battles of detraction it set on one of the most loyal friends of missions to assume the unhappy attitude of a foe for the sake of its ulterior purpose.

The meeting of the Board, at which gathered the strongest and most representative men in the brotherhood, both in the Board and outside, approved the administration of affairs during the past year, and lauded the executive officers. With a deep sense of humiliation over the vicious spirit which had been injected by the paper into a question which required no public debate, but only brotherly counsel, the gathering took up the tasks of the day and rose on the spirit of prayer and praise to the highest level of Christian fellowship.

Great and timely words were spoken by President Loos, who for many years presided over the sessions of the society. The sentiment of the gathering was as that of one man. When the vote of approval was taken, there was expressly added to it a strong commendation of the men who have guided the fortunes of the Board for many years. The vote was given without a dissenting voice.

There was never a more deserved rebuke to a malicious and inexcusable campaign of opposition to a good cause than this. The men who could hover mute and alone on the outskirts of that gathering and not learn their lesson as to the spirit of this brotherhood are singularly afflicted with mental and moral obtuseness.

But even this was not the most significant incident of the session. Consistently with the plans to which he had been encouraged with the promise of aid

and the assurance of success, the man who had been led by the Christian Standard into a false position, presented at the close a resolution to return the money which had been made the pretext for the attack.

The presentation of the resolution was met with absolute silence. No one would even second it. Not even for the sake of a man long honored for loyalty and generosity, would the men there gathered open that question. There were a hundred reasons against it, clear to every mind.

But there stood the man who had been led to this unhappy attitude of antagonism to the judgment of his brethren by a paper with whose spirit he could have no sympathy, and in that moment, which must have seemed long and distressing to him, the men who manage and edit the Standard were as dumb as the Sphinx. There was never a more cowardly retreat from a self-chosen duty. As one man said later: "I would have seconded that motion had I been either of those men, if it were my last moment of life." Dozens echoed the sentiment.

It was a great day in the history of the Disciples. Its outcome was unavoidable. It was a foregone conclusion. But its method and spirit were of God. Certain days try men, and reveal what sort they are. Those who attended that meeting had open vision of how a brotherhood can rise to an occasion, and how certain men go to their own place.

THE VISITOR.

To one accustomed to travel in the west it is always a surprise to find the railroad accommodations east of Chicago so much poorer than on the western roads. The trains leaving the shores of Lake Michigan for the Pacific coast, the northwest, or the southwest, are palatial as compared with the east-bound lines. Is the competition so much more active west of the World's Fair city? Or do the western railroads take better care of their patrons by preference? There are a few handsome and well appointed trains running east, but for the accommodations of higher grade, freely furnished on the western roads, one has to pay a special price. Blessed is the man who takes Greeley's advice.

I reached the city of Brotherly Love on the evening of Thursday, the 10th, in time to enjoy a part of the week's program in honor of the seventy-fifth anniversary of the First Christian Church. Levi G. Batman is the pastor, and the plans made by him and his officers brought several former members back to Philadelphia to visit the church, and gave to all an opportunity to renew acquaintance with the church and with each other. It has been a high week in the calendar of the congregation. The pastor's sermons on the 6th and 13th dealt with "The Church's Contribution to

Civilization" and "Our Inheritance." Allen B. Philpott of Indianapolis, loved for his service as a former pastor, gave an inspiring address on Wednesday evening on "The Contribution of the Disciples of Christ to the Religious Life of the Nineteenth Century." The theme on Thursday evening was "The Place of the Disciples Among the Religious Forces of the Twentieth Century." Other speakers of the week are J. L. Garvin on "The Church's Opportunity," and Chaplain C. Q. Wright on "The Disciples of Christ in Great Cities."

It is a great thing for a church among us to be able to claim seventy-five years of history. The First Church in Philadelphia has some great memories. Alexander Campbell once visited it and it was in that city that he suffered the unrighteous persecution of an angry man of whom he had spoken a true word in the public prints. Walter Scott once held a meeting for the church. Among its pastors have been numbered James Challen, Dr. Pearre, O. A. Bartholemew, Henry Schell Lobengier, Chaplain C. Q. Wright, now of the United States Navy, Allen B. Philpott, and Robert Graham Frank. Not unworthy of this succession is Levi G. Batman, the present pastor, whose earnest service in the church, the city and throughout eastern Pennsylvania, have brought him the regard and love of all his fellow-workers.

On arrival at Baltimore I found the city en fete in preparation for its "Home-comers' Week." Arches spanned several of the streets and the buildings, public and private, were decorated with flags and bunting. If every Marylander who is in exile doesn't return to his native state, he will miss what is evidently to be a very warm and cordial welcome to all her children by the honored mother.

The new Christian Temple, which Peter Ainslie and his people have just completed on Fulton avenue above Lexington street, is of gray granite in the form of a Greek temple, about 100 by 70 feet in size. The front is marked by a portico supported by six fluted columns. The first portion of the church, constituting the chapel, was opened in 1905 at a cost of \$25,000. The entire building, which is now completed, represents an outlay of about \$70,000. It has sittings for 1,500, and is admirable in appearance and acoustics.

An interesting feature of Mr. Ainslie's work is the "Christian Temple Seminary," an organization of his young people and others for the study of the Bible and related themes in preparation for greater usefulness in the church or for special forms of Christian service. The classes meet once a week, some on Tuesday, some on Friday night. There are three classes and the work covers four years. There are some seventy pupils

enrolled in the different classes. This is an admirable method of enlarging the usefulness of a church in a community and of enriching the intellectual and spiritual life of its people.

From Baltimore to Norfolk there is an ideal trip by water, leaving by the Bay Line at 6:30 in the evening and arriving at 7 in the morning. The traffic brought by the Norfolk Exposition has greatly improved the service this year. On the steamer I found friends from Philadelphia and Cleveland going to the convention. The night was rainy, but in the comfortable staterooms one had the satisfaction of a delightful night journey, and wakened off Old Point, with the Jamestown Exposition grounds within sight.

THE NORFOLK CONVENTION. (Special Correspondence.)

The National Conventions of the Disciples of Christ are well under way, and thus far, though not large in numbers, they are enthusiastic in spirit and united in purpose.

There are probably 1,000 delegates in the city. This is not a representation comparable to former conventions of certain years, but if the heartiness of the delegates can be considered a measure of success, the gathering is already highly successful.

The sessions of the Christian Woman's Board of Missions are being held in the Epworth M. E. Church. The attendance has equaled the capacity of the large auditorium. Among the important addresses have been "The Minor Prophets of Modern Missions," by Prof. C. P. Paul of Hiram; "Our Responsibility to the Oriental Nations," by W. P. Bentley; reports from the fields by Miss Boyd and Miss Maddock (India), Wm. Pearn (Jamaica), Mrs. J. T. Moses (Mexico), Mrs. M. R. Ford (Porto Rico), and S. R. Grubb, C. C. Smith, W. F. Smith, W. P. Bentley, W. M. Forrest, Elsie L. Taylor and others from the home field.

The annual meeting of the directors of the Foreign Christian Missionary Society was held at the Freemason St. Christian Church on Saturday morning at 10 o'clock. There was a very large attendance. After devotional exercises the report of the secretary and treasurer were read, the former by S. J. Corey, the latter by F. M. Rains. The reports were the most encouraging in the history of the society. It was received with profound satisfaction. At the close of the treasurer's report it was stated that owing to the desire of some of the friends of the society that funds should no longer be solicited from the source which had been criticised by the secular press of the country, no more offerings would be sought in that quarter. An eloquent and timely statement was made by ex-Pres. C. L. Loos in reference to the arduous nature of the work of the society and the devotion of its administrators in the work of the executive office.

After the vote of acceptance had been passed unanimously, twenty minutes were spent in prayer and song, an outpouring of spirit that will not soon be forgotten by those present. A resolution offered by T. W. Phillips that the money received by the society from Mr. Rocke-

feller be returned to him, received no second, and the meeting adjourned with a clear knowledge of how the representative men of the brotherhood feel on the question which has been the occasion of such a commotion in one small section. Never was the answer of a great body of people more complete to the men who have sought to hinder its progress and harass its missionary leaders.

In the afternoon of Saturday the Home Board reported to a meeting of its directors. All the different departments of its work were passed in review, and the progress of each was noted.

On Sunday the Disciples occupied the pulpits of Norfolk. But a report of this feature and others of the convention will be made next week.

Topeka, Kas., is putting badges on everybody in its effort to get the next convention.

The Montecello hotel is the headquarters of the Boards.

The exposition makes an interesting, though not absorbing side attraction in the intervals of the convention.

Chairman Hundley of the local committee is handling affairs admirably.

The usual college reunions are features of the convention.

The best part of the gathering is the good fellowship of the lobbies and vestibules.

THE PREACHER AND THE BOOK.

By Rev. H. Elvet Lewis.

There is no task more important or more urgent for the preacher to-day than to recover possession of the Bible. He needs it for the purposes of eloquence and style, of illustration, and of human interest; he needs it much more for the purposes of conviction, of comfort, of building up his people on the most holy faith. In all these things the Book is without a rival, and promises to remain so.

But in view of the thousand adventures of criticism, and some apparently well-established results, how is he to regain his patrimony? It would be foolish to say that this makes no difference—as foolish as to say that this makes all the difference. The preacher cannot, on the one hand, ignore what is taking place; but neither need he, on the other hand, spend his time in exploiting it. The truth is, that all of value in a preacher's highest aims is still available, if he is willing to bend to the task. If he spends the time discussing the binding and typography, as a mere book-collector would, he cannot hope to become a helpful interpreter of the book itself. A choir conductor does not waste his choir's time in asking questions about the sources of Handel's "Messiah"; he has much more useful work to do in interpreting its music, and having it interpreted. The preacher may well visit the critic's school; but his residence is at the Interpreter's House.

To study the great preachers of the past is to discover at once how mighty they were in the Scriptures. Spurgeon alone is sufficient proof of the strength

and freshness which intimate acquaintance with the Bible can give. It is not simply that his sermons have quotations and illustrations from every part of it, but that they are bathed in a Biblical atmosphere from first to last. They outlive the preacher because in a sense they were before the preacher; they reach distant corners of the earth, because the most human Book has made them human also. The great preachers of Wales—thirty years ago—and they were a mighty host—were all of them Bible men. They knew every part of it, and could find smooth stones from its thousand brooks at will. How they made its story live again to the people's mind, as though Mamre's plains were some oak-shadowed vale in sight, as though Carmel and Hermon were only other names for Snowdon and Cader Idris! How they took some brief, rich phrase, fitted for very eloquence, and made it ring time and again, with varying tones, over summer fields, in the ears of thousands, so that the echo of it remained with these to their dying day!

To gain this possession is by no means an easy task; it is indeed a life's employment. It means much more than feats of memory, on the one hand; it means much more, on the other hand, than deft use of critical apparatus. It is an education and an enrichment for the preacher himself. A friend was recently relating what personal profit he had received in allowing himself to enter freely into St. John's Gospel. He had, as far as he could, liberated himself from all commentaries, homiletical or critical, in order to "plunge into the book's profound." The gain of such a discipline is not merely in fresh texts and higher value of terms; it surrounds the intellect with a creative atmosphere, it purifies spiritual discernment, eloquence becomes a thing not of words but of the soul. In the prophet's allegory, it is eating the book; and afterwards it is in the mouth as honey for sweetness.

We should not grudge to the Book this devoted labor. Sometimes, as preachers, we must feel ashamed in the presence of some great painting or some great poem, Bible-born. To mention modern names only—Can any preacher gaze on Munkacsy's "Christ before Pilate" without searching his own heart as to whether he has so labored to reproduce the scene and its meaning to the minds of his hearers? Or can any one read Browning's "Saul" without questioning himself whether he has ever devoted so much strength and inward vision to any Biblical theme? True, some things are possible to the artist and the poet, legalized by their art, which are not to be used in the same way by the preacher. But it is only a difference of method, not of spirit. Reverence and patience will help the preacher as they help the poet. And it is against the laying waste of these two qualities, either by literalism or criticism, that the preacher must to-day fight daily. If he becomes impatient, or if he grows irreverent, through the flooding of his mind with literary problems and textual experiments, he will fail to do the preacher's highest work. His sermons will grow thin, his accent hesitating; he will weary the intellect of his hearers, and altogether miss their soul. Whereas, passing beyond the last irregular line of criticism, and coming to the heart of truth in the Book, he will quicken his own soul, his phrase will rise

from commonplace to luminous, he will strike the common conscience of man. It can be done, therefore it must be done.

Of course, it must be granted that there is given to some the expositor's genius; nevertheless, let those who have but the one talent for this work not bury it. Congregations need it, they need the very heart of the Bible. Whatever else is in the Bible or not in it, man is in it; and it is still the one supreme book for finding the man in all men. But it will not yield its treasure except to the

humble and the reverent, in whose soul the flame of inquiry burns as a lamp in the temple. Neither to the idolater nor to the iconoclast does divine Truth appear, but to the praying worker who gives his best to both prayer and work.

We believe there are signs of the preacher's return to the Book. While giving science and literature their due place, the preacher will do well to become yet a man of one book. It is inexhaustible, its phrase is ever fresh, as the greatest masters have ever found. Who

can forget the use Thackeray made in "Esmond" of one of its healing phrases? Who can forget the thrill of many of them on the lips of Dr. Parker or Canon Liddon? They are still wanted more and more amidst all the weariness of men in haste to be omniscient. And they are wanted to bring in a new era of deep conviction. And yet more than they, the spirit of the Book is wanted, for to it alone will the spirit of man everywhere harmoniously respond.

—The British Weekly.

The Year on the Foreign Field

Stephen J. Corey

We give praise to the Father of all nations for the greatest year in the history of the Foreign Society. At the Convention last year we announced 1,116 additions to our church in foreign lands. This year we bring you the report of 1,912 additions. This is an increase over the number last year of nearly 40 per cent and a net increase in the membership on the foreign land, after deducting all losses, of 1,700, or a gain in membership during the year of about 20 per cent. Our gain in the home land for the last year was a little over 3 per cent. It is interesting to note that while we are expending in the home land about \$265 a year for each convert added to the church, that in the work of the Foreign Society this last year but \$176 was expended for each member gained. This in spite of the fact that we have in the home land a Christian civilization and a thousand Christian institutions to reinforce our work. This advance of the foreign work ought to give us new courage.

One of the great needs of foreign missions has been proper equipment for the work. During the last year the Society has expended \$24,000 for buildings and land. This, however, by no means completes the equipment of our mission stations. Many missionaries are still without proper homes in which to live, and many other buildings are greatly needed.

The work of the Foreign Society is very broad in its scope. It includes almost every possible Christian activity. In the homeland our churches are varied in their kinds of work. A pastor today has his hands full with calls from all directions. But in the foreign fields the work is far more diversified still. What a host of institutions, made possible by a Christian civilization, can do in America, our missionary workers must do in heathen countries. They must preach the Gospel, teach school, practice medicine, translate literature, conduct orphanages, relieve the famine sufferers and stay the pestilence. They must train native evangelists and helpers. They must erect buildings, superintend industries, direct sanitation and teach the people to be clean. Their work touches every side of human need. I cannot report all our workers have done in their varied ministrations this last year. Let me, however, touch upon a few principle divisions of their work.

LITERARY WORK.

Translation has a great part in missionary work. The Scriptures must be given to the people in their own language. Tracts, leaflets and doctrinal literature of all kinds must be circulated. Text books must be printed and dictionaries published. The printing press is

one of God's richest agencies in converting the heathen world. Thanks to the Bible Societies, our missionaries do not have to spend years in translating the Scriptures in the older mission fields of the world. However, they have much to do in creating a Christian literature. This year our missionaries have done much of this kind of work.

At Bolengi, Africa, Dr. and Mrs. Dye have translated into the Lokongo tongue the book of James and a portion of the Gospels, besides several text books. The missionaries on the Congo had to first create a written language for the people, into which the Scriptures might be translated. The native language was but a spoken dialect. Dr. and Mrs. Dye have brought home with them a native convert, who will aid them while home on furlough, to translate the New Testament into the native dialect.

In China, Dr. Macklin has translated into the Chinese language "The Church of Christ By a Layman," a work on hygiene, and the British Constitution, as recreation, besides treating about 15,000 patients and doing a great deal of evangelistic work.

In Japan our missionaries publish a monthly paper and Dr. Guy has translated "The Church of Christ by a Layman," besides considerable translation for the Bible College.

The Press at Vigan, Philippine Islands, has turned out over 1,000,000 pages of printed matter. Herman P. Williams has gotten out a dictionary of 500 pages in the native language and several books for the school. Brother Hanna, at Laoag, has translated the Pentateuch into the Ilocano language. Our mission press at Vigan prints two papers, one for the natives and one for the English-speaking constituency.

On our press at Jubbulpore, India, our brethren print a paper of twelve pages in the Hindi language, which is read by Christians of every mission in India speaking the Hindi language. It contains the Sunday-school lessons, prayer meeting and C. E. topics. Sunday-school supplies are also printed and books are being translated and printed for the Bible College. G. L. Wharton's tract on tithing has gone all over India.

EDUCATIONAL WORK.

Educational work is absolutely necessary in the foreign field. The young must be taught and trained. A native ministry must be educated and equipped. Every lesson taught is made an entering wedge for the Gospel. Education is not carried on as an end in itself, it is a stepping stone to Christ. There has never been such an opportunity for educational work as now. With the introduction of Western learning in Japan and China and the

Philippines, comes the call for mission schools. The schools conducted by the missionaries in China are overwhelmed with applications for admission. The young people trained and christianized in the mission schools are in urgent demand for teachers and government aids. The Foreign Society has 49 schools and colleges in foreign lands. In these schools are 3,356 pupils. This is a gain over last year of 850. Of these, 108 are studying for the ministry, a far larger proportion according to the membership of the churches than are studying for the ministry in the home land. The native ministry is the hope of foreign missions. Twenty young men are studying for the ministry in the Bible College at Jubbulpore, India, thirty at Bolengi, Africa, about thirty in the Philippines and nineteen at the Drake Bible College, Tokyo, Japan. There are also thirteen young women in the Girls College, Tokyo, being trained as Bible women and evangelists.

Last year we reported that a union had been formed in Nankin, China, between our college there and the Presbyterian College. That union school has been a success. The college has been conducted with the utmost degree of Christian unity and co-operation this year and now negotiations are under way for the union of the Methodist College with the other two. If the union is perfected the outcome will be a strong Christian University instead of three small colleges. This union will in no way affect the teaching or liberty of the teachers in the school. The Bible will be taught by our men as conscience dictates.

THE MEDICAL WORK.

No one can measure the value of our medical work. One has rightly said that medical missions are the key that unlocks the door of heathenism. Our medical missionaries last year treated about 90,000 patients, all of these received not only ministrations for the body, but also spiritual instruction. They go back to their homes and tell the good news of Jesus and his love. Many are converted. The healing of the helpless sick breaks down the barrier of prejudice and superstition and opens the way for the preaching of the Gospel. In China our missionaries have aided much in the great famine this year. In Harda, India, the dread Bubonic plague has been raging. Four-fifths of the population of the city fled. Dr. Drummond stayed fearlessly at his post and ministered to the sick and dying.

The most helpful and sacred work which can at present be done for humanity is to teach people (chiefly by example, as all best teaching must be done) not how to "better themselves," but how to "satisfy themselves." It is the curse of every evil nature and evil creature to eat and not be satisfied.

*From an address delivered before the Norfolk Convention of the Disciples, Monday, Oct. 14, 1907.

Lesson Text Joshua 14:6-15	The Sunday School Lesson A Grand Old Man*	International Series 1907 Oct. 27
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As has been seen in previous studies, the conquest of Canaan, as described by the Book of Joshua, was rapid and brilliant. The fall of Jericho was not more sudden and complete than the capture of the other cities in the pathway of triumphant Israel. Combinations of kings availed nothing. With irresistible force Joshua hurled his warriors against them, and they were like the chaff of the threshing floor. The land was swept from side to side and from end to end by the advancing Hebrews, whom nothing could check. There then remained only the division of the territory.

The Defeat at Ai.

Once alone in this series of successful attacks upon the strongholds of the Canaanites was there disappointment and defeat. This one failure of the hopes of Israel happened immediately after the fall of Jericho. A small force climbed the heights and attacked the town of Ai near Bethel, only to be defeated and driven back to the plain. On inquiry the cause was discovered to be a breach of the commands governing the sack of Jericho. That city was to be devoted wholly to God. No spoil was to be taken by any of the people. Yet one man had yielded to the covetous impulse to keep certain treasures of gold, silver and raiment.

The stern law of the clan was enforced. No man stood alone in a nation like Israel. The family shared in the reward of the good man and the punishment of the sinner. The rule of solidarity was applied. A clan, the thief, with his entire family and all his possessions was wiped out in a summary act of vengeance that must have struck terror into every Hebrew heart. The gruesome cairn of stones in the Valley of Achor stood as a silent witness for many a day to the relentless law of retribution upon an offender who had brought folly in Israel.

Ai and Gibeon.

Then Ai was quickly taken and its king executed. The law given by Moses was inscribed on an altar at Mt. Ebal and the entire series of blessings and curses, as inscribed in the Book of Deuteronomy, read in the presence of the people, half of them standing before Ebal and half before Gerizim.

Next followed the compact with the Gibeonites, who driven by terror at the advance of Israel, sent a deputation from their city, a little southwest of Ai, and secured a covenant upon the plea that they dwelt in a very distant place. When the fraud was discovered there was an attempt made to break the league and attack the city. But Joshua and the other leaders maintained the honor of the nation by adhering to the terms of the treaty, although they imposed new and heavy conditions upon their unsought allies.

*International Sunday School Lesson for October 27, 1907. Caleb's Faithfulness Rewarded, Josh. 14:6-15. Golden Text, "Thou hast been faithful over a few things; I will make thee ruler over many things," Matt. 25:23. Memory verses, 7, 8.

H. L. Willett

Battle of Beth-horan.

This alliance led to the first great battle. For when the chiefs of Canaan heard of the defection of Gibeon they determined to punish it by a concerted attack. An emergency call from Gibeon summoned Joshua from Gilgal and in an incredibly swift march up from the lowlands he appeared before the beleaguered city and attacked its besiegers. The battle of Beth-horan was the result, with its pursuit down the long pass from the upper to the lower Beth-horan. In its poetical description of this conflict, and Joshua's intense desire to complete the extermination of the foe, the Book of Joshua tells how the hero called upon the sun and moon to stand still, and not without answer. And the author of the Book of Joshua has quoted from that writing, now lost, one of the two romantic passages preserved to us in the Old Testament (Josh. 10:12-14, cf. 2 Sam.)

Conquests in South and North.

There follows a rapid circle of conquest through all the south, in which Makkedah, Libnah, Lachish, Eglon, Debir and the land from Kadesh-barnea to Gaza was completely subdued. All this in addition to the submission of Jarmuth, Hebron and Jerusalem, whose kings had been among those defeated and slain in the great battle. It only remained to finish matters by breaking the last remnant of resistance in the far north. At the waters of Merom, Jabin, king of Hazor, summoned his allies to make a final stand against the invaders. Suddenly Joshua and his host fell upon them and they were scattered to right and left, some flying west toward Sidon and some into the valleys east of the Jordan.

There now remained only the further regions of the land unpossessed. Thirty-one kings had fallen and their cities were the spoil of Israel. The final duty of Joshua was the division of the land among the tribes. This he apparently performed at Gilgal which is the site of the camp throughout this period. Two tribes and part of another had received their quarters east of the Jordan. To the rest Joshua and Eleazer, the priest, divided the land west of the Jordan by lot (Josh. 14:1), and they then moved off to their possessions quite content with their lot.

The Supernatural.

Two things are perfectly apparent in this account. One is the supernatural character of the conquest as described in the Book of Joshua. There are no difficulties to daunt. Jericho falls as if by magic. The sun and moon are stayed in order to permit a complete victory at Beth-horan, where already God has taken a hand in the fight by casting down great stones from heaven upon the enemies of Israel. After every battle the army instead of holding the ground gained, returns to its camp at Gilgal, far down in the Jordan valley, from which it makes the long and difficult ascent again each time and without the least delay. Then at last the ideal nature of the

narrative is further illustrated by the quiet acceptance by each tribe of the inheritance assigned to it. This is the manner in which the conquest was painted in the late days of the kingdom, when the nation was in complete possession of the land and could little understand the difficulties which beset the path of the actual pioneers.

Very different is all this from the earlier story as told in the Book of Judges, with its slow and toilsome campaigns, its lack of united action among the tribes, its partial taking of the land and its lamentation over disappointed hopes.

Ferocity of the Conquest.

The second feature of the conquest is the ferocity of Israel's attacks and the sanguinary character of its victories. To a warlike and somewhat brutal people the Book of Joshua must be very interesting reading. But to those who have tasted of the spirit of the gospel it is a painful disclosure of that ferocious stage of life from which the teachings of prophets, apostles and most of all, our Lord, have happily and forever delivered us.

Caleb.

In both narratives the story of Caleb is given, briefly in Judges, fully in Joshua. For Caleb was the hero of the tribe of Judah, even as Joshua was of the rival tribe of Ephraim. Among the spies sent out by Moses from Kadesh-barnea he alone (according to one account) or with Joshua (as the other affirms) had brought in a confident and heartrending report. Although this did not avail to save the nation from the results of cowardice, it made him a hero in the thought of Moses and the esteem of his own tribe.

He was not of the tribe of Judah by blood but appears to have belonged to one of the desert clans which became a part of Israel on the journey. But his courage won him a place in the regard of the leaders both Moses and Joshua, and now in old age he comes to claim his own. A grand old man he is, without loss of the fire and fervor of youth. With his warriors he drove out the giants from the heights of Hebron, and passed his closing days in the region where the great ancestor, Abraham, slept and still sleeps in the cave of a Hittite chief.

Home Reading.

Monday—Josh. 14:6-15, Caleb's faithfulness rewarded. **Tuesday**—Num. 13:21-30, Caleb's faith. **Wednesday**—2 Chron. 32:1-8, Trust and courage. **Thursday**—Rom. 8:24-31, Confidence in God. **Friday**—Psa. 18:25-35, The upright man. **Saturday**—Luke 19:12-26, Reward of integrity. **Sunday**—Matt. 25:14-30, Faithful and unfaithful.

The misfortunes hardest to bear are those which never come.

Wealth has now all the respect paid to it which is due only to virtue and to talent, but we can see what estimate God places upon it, since he often bestows it upon the meanest and most unworthy of all His creatures.—Dean Swift.

Scripture John 14:1-4; 25-31	The Prayer Meeting	Topic for Oct. 30
	The Comfort Christ Gives	

What must a man have in order that his heart may be untroubled? Wealth brings anxiety. No man with his heart set on riches can be certain his support will remain a day. Health is a great boon. But who is altogether free from bodily infirmity? Who is not hindered in his work because of an imperfectly developed body? The joys of friendship are precious. It is a sad day to any man when he stands without friends. But even friends may be denied to us. And men dishonor the holy place of friendship for the sake of gain. What shall we do in the day when property, health and friendship all fail us? It is worth while to ask this question even if there is not the slightest intimation that such a day will ever come. For if we can lay hold upon something that will keep the soul strong in the day when everything that can be taken from it is denied it, we shall not sell the eternal joy for the pleasure of a moment. With Christ in the life we can enjoy to better advantage the material and social blessings that come to us. It is not the teaching of Christ that his disciples should hate the life that now is. It is his teaching, however, that the integrity of the soul should not be imperiled by the love of things of sense.

Silas Jones

Again, the comfort Christ gives is not that of the man who runs away from danger and painful toil. The disciple is in the world enduring the burden and heat of its work, not sitting apart from its noise and dirt and resting body and mind by ignoring the sorrow of humanity. It may be that some of us are not anxious because we have no conscience. Not only the innocent but the indifferent and lazy sleep well. A placid countenance is a desirable possession, provided it does not conceal a heartless disregard for human rights. Jesus was calm when the storm raged about him. The wrath of his enemies did not shake his assurance. Before his judges he betrayed yet no sign of weakness. He was engaged in his holy ministry to the last.

Christ himself is the comfort he gives. The soul must be his before it can know how he can quiet it and supply its every need. The promises he makes concerning the future would be meaningless if they were made by a Caesar or a Napoleon. The mighty man of wealth is powerless when he undertakes to meet the demands of the soul. An apostle said, "I count all things to be loss for the excellency of the knowledge of Christ

Jesus my Lord." He had learned something of the character and power of Christ and his heart rejoiced in its knowledge. He was a man of many cares. These he forgot when he saw his Master. The modern man is perplexed about many things. He runs hither and thither in search of wisdom. He has not time to gaze upon the face of Christ long enough to be transformed into the likeness of Christ. To be comforted by Christ is to know spiritual values, and such knowledge is a matter of character.

God is not far from any one of us. In Him we live and have our being. He dwells in us. God is near at the time of every temptation. From him come the resolves that overcome evil. The Holy Spirit is given to the believer for guidance. In the endeavor to rise above circumstances and to live the life of free spirits we may claim the help of the Holy Spirit. Our God is with his people, he is not an absentee owner of the world. If we try to live in accordance with the promise of the Spirit we realize the truth of the promise. The theologian's exposition of the doctrine of the Holy Spirit is usually about as luminous as midnight. The practice of the divine presence does enlighten.

Scripture Acts 16:6-15	Christian Endeavor	Topic for Oct. 27
	Missions in Europe	

"Paul was the first missionary to Europe and the greatest. From Jerusalem round about to Illyricum, he says he had fully preached the gospel of Christ, and west of Illyricum we know he preached in Italy, and have good ground for believing that he carried his mission even into Spain. A few hundred men like the first missionary to Europe would well nigh evangelize the world to-day."

"Among the early Christian missions in Europe were those of Patrick in Ireland, in the fifth century, and of Columba in Scotland in the sixth century. Almost all visitors to Scotland go to the site of Columba's Mission in the Island of Iona. The greatest of the early missionaries to England was Augustine, who was sent forth from Rome in 597. Ulfilas was the apostle of the Goths, in the fourth century, and Boniface of the Teutons, in the eighth century."—R. E. Speer.

"The conversion of western Europe," says Dr. George Smith, "may be said to have been nominally or historically completed when, in 1066, the Normans, Christianized, became conquerors, under William, of the Saxon and ultimately the Celtic peoples, who had been the chief instruments in God's hands of turning the northern nations from nature-worship and hero-worship, animal sacrifices, and human sacrifices, and

Royal L. Handley

dumb idols like the colossal Irmin-Saule and Thor, to the living God. First the Scots-Celt transformed the Saxons so that they should not give England back again to a demon-driven barbarism. Then Christian Celt and Saxon became the missionaries to Frank and Goth, Hun and Scandinavian, who, as one historian writes, were tracked in their native deserts by a "missionary Christianity"—Christianity in her simplest and most persuasive guise, as the faith of the earnest, the loving, the self-devoted; before, they found Christianity in the Empire—Christianity, refined and complex, imperious and pompous, Christianity enthroned by the side of kings, and sometimes paramount over them."

"In Eastern Europe, Cyrillus and Methodius carried the gospel to the Slavs and the baptism of Vladimir turned them in a body to Christianity, and the Orthodox Greek Church of to-day is the product of that racial conversion."

"The Dark Ages settled down over Europe to be shaken in due time by the Renaissance and the Reformation and the problems of the modern centuries and the missions of the modern churches."

"Of the American churches, the Baptists and the Methodists chiefly maintain missions in Europe, and their missionary societies report 115,102 Baptist members, and 62,295 Methodists. In France the McAll Mission witnesses to the evangelical faith in city and country, and the French Evangelical churches carry on an earnest work. In Germany, of a population of approximately 60,000,000, one-third are Roman Catholics, and 95 per cent of the remaining two-thirds are included in the Lutheran church. The Moravians, Mennonites, Baptists and Methodists, and a few smaller bodies number about 120,000, and the Jews about 750,000."

The missionary work of the Disciples in Europe is maintained in Denmark, Norway and England. In these countries the simple gospel is preached by faithful men to the edification of our churches with the enlargement of our numbers and a steady success.

Daily Readings.

Monday—Early European missions Acts 16:26-34. Tuesday—Opposition. Acts. 17:5-9. Wednesday—Receptive hearers. Acts 17:10-12. Thursday—Itching ears. Acts 17:16-21. Friday—Converts. Acts 17:32-34. Saturday—Helpers. Acts 18:1-11. Sunday, October 27, 1907. Foreign Missions: The Kingdom of Christ in Europe. Acts 16:6-15.

THE DREAMER.

By Thomas Wood Stevens.

What I have seen is mine. I close my eyes:
Lo, now the glory of the sun-gilt west,
And virgin peaks that take their silent rest;
And now on burdened bays the towers arise
That gleam in story under older skies.
I follow—follow where the keels have prest
The fresh new shores of the uncharted quest:
North, fervent south, and east my red sail flies.

What if my hands be empty of estate?
What if I live in Fortune's chill des-
spite,
And if this room be bare and desolate?
My heritage is rich on every breeze,
My ships fare out along the starry night,
And I have shadowy fleets on all the seas.
—From the Metropolitan Magazine.

THE DEAR OLD WAY.

By Katharine Tynan.

There's a road I will not take,
The the lark's above it,
The sweet dews love it;
Never again for Mary's sake.

There's a house I've loved and lost,
From garden bowers,
At the midnight hours,
It cries to me like a lonely ghost.

An old red house, so warm and kind,
Yet I must shun it,
Nor think upon it,
The thought of the stranger's in my mind.

Your garden's out in bloom and fruit;
Empty and cold,
Where we walked of old;
Never again shall I come to it.

There are thoughts I keep apart
Of the darling faces,
The empty places,
Locked forever within my heart.
—From the Biblot.

DR. MITCHELL'S NEW NOVEL.

The fiction serial of *The Century* in 1908 will be a new historical novel by Dr. S. Weir Mitchell, to be entitled "The Red City." This new novel by Dr. Mitchell is a companion to his famous "Hugh Wynne." While the former was a story of the time of Washington the General, the new one is of the time of Washington the President.

TEDDY BEARS.

Nothing pleases the English papers more than the exploitation of some American weakness or hobby. Just now it is the Teddy Bear craze. We clip the following from a London paper:

No American child carries a doll now. Every child has its Teddy, usually with a large ribbon bow round its neck. But the fashion is by no means confined to children. In trains, steamers and hotels all over the States one sees grown men and women playing with them. Girls going to tennis on cycles fasten their Teddy on the racquet handle, and many surprised looking bears whirl past in automobiles. There was a picture in an American illustrated paper recently of a disconsolate little girl calling upstairs, "Mamma, are you done playin' with my Teddy bear, for grand-mother wants to borrow it."

Let's Cheer Up

"Will you saw some wood for your dinner?"

"No'm, I don't eat wood."—Houston Post.

He—My motto is "Never give up."

She—Yes, I've frequently noticed it in a crowded street car.

Grump—Do you call this steak fit for a Christian to eat?

Waiter—We hain't anxious about de religion of our customers, boss.—Sel.

Poorman—Of course there's a big difference between a botanist and a florist. Ascum—Is there, really?

Poorman—Yes; a botanist is one who knows all about flowers, and a florist is one who knows all about the prices people will pay.—Philadelphia Press.

"You ought to be ashamed," said Mrs. Cornrossel, "to stand there and tell me that you have traveled three days without anything to eat! The story is false on the face of it."

"Lady," answered Plodding Pete, reproachfully, "I may be an undesirable citizen, but I ain't a nature faker."—Washington Star.

The Denver National Bank not long ago received the following letter from a lady well known in social circles:

Gentlemen—Please stop payment on the check I wrote today, as I accidentally burned it up. Yours, Mrs. Blank.
—Denver Post.

Had Lovely Time.

"I suppose you enjoyed your trip abroad?"

"Yes, immensely. We succeeded in getting nearly \$500 worth of things through the custom-house without letting the inspectors discover them."

Exclusive Privilege.

The late General Shafter used to enjoy telling how, during the Civil War, several wounded officers and a few privates were going up the valley of Virginia, when a rain came on, forcing all hands to take refuge all night in a schoolhouse.

It chanced that during the night a skunk had found its way under the floor, and by and by had announced its presence after the well-known effective manner.

The officers all waked up, but, being gentlemen and each supposing that the others were still asleep, they kept silent. At last one of the privates, a German, could restrain himself no longer.

"Mein Gott!" he exclaimed. "Dis is awful! Dey schleeps und I wakes, und I haf got to schmell it all!"—September Lippincott's.

They Didn't Know.

A Massachusetts congressman was recently conversing with a colleague who entertains more or less socialistic notions expressed in a more or less vague way. "You fellows don't know exactly what you want," said the Massachusetts man. "You remind me of a school teacher who once had a mutinous class of pupils on his hands."

"That portion of the school who attempted this miniature rebellion sent a committee to state their grievance, in the name of the rest."

"But the principal would have no words with them. He simply locked them in his room and went down to parley with the rank and file."

"Well," said he, "and what is it you want?"

"We want the same as the other boys up-stairs."

"What is that?"

"We don't know."—Success Magazine.

More Work.

Little Edna—"What is 'leisure,' mamma?"

Mamma—"It's the spare time a woman has in which she can do some other kind of work, my dear."—Chicago Daily News.

Explained.

Andrew Carnegie tells of an old Scotch lady who had no great liking for modern church music. One day she was expressing her dislike of the singing of an anthem in her own church, when a friend said:

"Why, that anthem is a very ancient one. David sang it to Saul."

"Weel, weel!" said the old woman. "I noo for the first time understand why Saul threw his javelin at David when the lad sang for him."—October Lippincott's.

SHE QUIT.

But It Was a Hard Pull.

It is hard to believe that coffee will put a person in such a condition as it did a woman of Apple Creek, O. She tells her own story.

"I did not believe coffee caused my trouble, and frequently said I liked it so well I would not, and could not quit drinking it, but I was a miserable sufferer from heart trouble and nervous prostration for four years.

"I was scarcely able to be around, had no energy and did not care for anything. Was emaciated and had a constant pain around my heart until I thought I could not endure it. For months I never went to bed expecting to get up in the morning. I felt as though I was liable to die any time.

"Frequently I had nervous chills and the least excitement would drive sleep away, and any little noise would upset me terribly. I was gradually getting worse until finally one time it came over me and I asked myself what's the use of being sick all the time and buying medicine so that I could indulge myself in coffee?

"So I thought I would see if I could quit drinking coffee and get some Postum to help me quit. I made it strictly according to directions and I want to tell you that change was the greatest step in my life. It was easy to quit coffee because I had the Postum which I now like better than the old coffee. One by one the old troubles left, until now I am in splendid health, nerves steady, heart all right and the pain all gone. Never have any more nervous chills, don't take any medicine, can do all my housework and have done a great deal beside.

"There's a Reason." Read "The Road to Wellville" in pkgs.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

State Evangelist D. C. Tremaine, of New York, and his wife are happy because of the arrival of a son recently.

O. D. Maple, Cairo, Ill., desires the services of a good singer in evangelistic work. Write to him for information.

Our brethren in Belding, Mich., rejoice in the presence among them of the new pastor, O. W. Winter, who began his work on that field October 6.

The annual convention of the Disciples in Mississippi will convene in West Point November 5-8. The gathering promises to be a happy and encouraging occasion.

The first week of October \$100 was received from a friend in New York and \$100 from a friend in Ohio by the Board of Church Extension on the Annuity Plan.

During the last week of September the following annuities were received by the Board of Church Extension: \$2,000 from a friend in Oklahoma and \$100 from a friend in Illinois.

Clement Few, superintendent of the Bible school in Paris, Texas, is leading in a successful work. October 6 there were one hundred and thirty in the school and the offering was \$11.55.

James C. Creel has resigned as pastor in Tipton, Mo., and will close his labors there January 1. He will return to his home in Plattsburg, Mo., and preach for churches near that city.

In Rally Day services last Sunday the Sunday school of the Central Church in Huntington, Ind., had an attendance of 854 on time and a total number present of one thousand. There were 284 in the pastor's Bible class, taught by Cephas Shelburne.

Our brethren in Lincoln, Nebr., are in the midst of the Scoville meetings for which all our churches of the city have been making vigorous preparation during many weeks past. See our telegraphic reports for news of the auspicious beginning of the campaign.

Last Tuesday evening George Hamilton Combs, of Kansas City, Mo., addressed the Disciples Union of Greater New York on "Some Usable Ideals of Life." The rally was held in the Lenox Avenue Union Church, of which J. P. Lichtenberger is pastor.

The Church in Troy, N. Y., of which Cecil J. Armstrong is pastor, has secured a splendid new pipe organ which has just been completed. The first recital was given October 10, by Mark Andrews of New York city, and last Sunday was observed by the church as Organ Sunday.

On Wednesday, October 1, Miss Grace Coriell was married to Mr. Francis Blankinship at the home of her parents, in Delavan, Ill. The ceremony was pronounced by C. R. Stauffer, a brother-in-law of the bride, and a college room mate of the groom. Mr. Blankinship is a successful young banker of Patoka, Ill., and superintendent of our Sunday school in that place. The Christian Century joins in congratulations.

Evangelists Burton and Sprague are leading in a revival in Platte City, Mo., which gives promise of great benefit to our cause in that place. Harry E. Tucker is the enthusiastic minister. This church has a Christian Endeavor Society which made the excellent record of an average of seventy members on time during the summer months.

Alfred Flower, father of B. O. Flower, editor of the Arena, and a retired minister of the Christian Church, passed away October 6 at the home of a daughter, Mrs. Maurice Willis, in Worcester, Mass. Bro. Flower was a native of Illinois. After moving east he often occupied the pulpit of the Highland Street Church, where he was much loved and respected.

Isaac S. Bussing recently resigned as pastor in Poestengill N. Y. During four years he has faithfully served the church and endeared himself to the community. By his labors the church was freed from a debt of \$2,500, and good sums contributed for missions and benevolent purposes. He is heartily commended by his church to any congregation in need of a faithful pastor.

On account of ill health S. W. Crutcher has resigned the pastorate of the churches at Braymer and Cowgill, Mo., and has gone to Pine Bluff, Ark., to spend the winter with three of his sons. His son, James N. Crutcher, minister at Higginsville, Mo., has accepted an invitation to preach the conference sermon of the Missouri Conference of Charities and Corrections, which meets at Marshall October 24.

The Board of Church Extension closed its annual report with a gain of 27 in the number of contributing churches and \$375 in amounts contributed over last year. This is a victory in view of the fact that the San Francisco Reconstruction offering was made in July. It is hoped that the churches will send their Church Extension offerings in October because the Board publishes October receipts in the Annual Report. All remittances should be made to G. W. Muckley, Cor. Sec., 600 Water Works Building, Kansas City, Mo.

M. M. Davis, of the Central Church, Dallas, Texas, celebrated the seventeenth anniversary of his pastorate the first Sunday in October. During the year he preached 123 sermons, had 179 additions and made 1,460 visits. These figures, added to those of the preceding sixteen years, give grand totals of 2,335 sermons, 3,322 additions and 24,820 visits. Money raised during the year, \$8,045.55. Of this amount \$5,292.76 was for current expenses and \$2,752.79 was for education, benevolences and missions. When Bro. Davis' ministry began in Dallas we had a single congregation and now there are seven.

Henry B. Robison has accepted a call to become the pastor of the First Church in El Paso, Texas, and has begun his work. El Paso is a new and beautiful city of 40,000 inhabitants. It is growing rapidly. It is the winter home of culture and refinement from the north and east, and the gateway of the gospel to the

southwest and to Mexico. The \$35,000 property of the First Christian Church contains the favorite auditorium in the city for religious and educational assemblies. The church is one block from the central plaza, and in the same block with the \$100,000 Y. M. C. A. building, and fronts the Carnegie Library.

J. E. Lynn, at Warren, Ohio, is preaching a series of evening sermons addressed primarily to men on "Personal Problems of Thinking Men." Some of the subjects announced are "The Problem of Doubt," "The Problem of Miracle," "The Problem of Self-Mastery" and "The Problem of Suffering." Opportunity is given at each service for topics to be handed in for discussion during the series. The church has for its special object this year the reaching of men. A large banner in the church contains these purposes: 1. "To Win 200 Men for Christ." 2. "To Enlist 100 Men in Bible School Work." 3. "To See the Men at Every Service." The church has secured John L. Brandt, of the First Church, St. Louis, to hold a meeting in February.

The only argument available with an east wind is to put on your overcoat.

EASY FOOD Ready For Instant Use Without Cooking.

Almost everyone likes a cereal food of some kind at breakfast and supper, but the ordinary way of cooking cereals results in a pasty mass that is hard to digest, and if not properly digested, the raw mass goes down into the intestinal tract where gas is generated and trouble follows.

Everyone knows that good food properly digested keeps the body well, while poor food, or even food of good quality that is poorly prepared and not digested, is sure to bring on some kind of disease.

The easiest food to digest in this line is Grape-Nuts, made from wheat and barley and cooked thoroughly at the factory, some 12 to 16 hours being consumed in the different processes of preparation. The food, therefore, is ready for instant service and the starch has been changed to a form of Sugar, so that it is pre-digested and ready for almost immediate absorption.

A Chicago young lady writes that she suffered for years from indigestion and dyspepsia from the use of food that was not suitable to her powers of digestion. She says:

"I began using Grape-Nuts, and I confess to having had a prejudice at first, and was repeatedly urged before I finally decided to try the food, but I have not known what indigestion is since using it, and have never been stronger or in better health. I have increased in weight from 109 to 124 pounds."

People can be well, practically without cost, if they will adopt scientific food and leave off the indigestible sort. "There's a Reason."

Grape-Nuts Food is crisp and delicious to the taste. It should be served exactly as it comes from the package, without cooking, except in cases where it is made up into puddings and other desserts.—Book of delicious recipes and "The Road to Wellville," in pkgs.

THE CHICAGO CHURCHES.

S. G. Buckner reports one addition to the Harvey Church last Sunday.

The annual meeting of the Hyde Park Church was held on Wednesday night of last week. Reports indicated the most successful year in the history of the congregation.

W. F. Shaw received one accession to the Sheffield Avenue Church October 13.

E. Elias Winston, pastor of the new Church of the Disciples among the colored people of the city, and his wife may be secured by churches for a very acceptable musical and literary entertainment.

The next quarterly rally of the Chicago Christian Missionary Society will be held in Willard Hall, Sunday, Nov. 3, at 3 p. m.

There were five additions to the Evans-ton Church last Sunday. The church will come to a decision next Sunday in the matter of a change of location. It is proposed to move the building to the corner of Main street and Benson avenue, a location which is nearer the center of the city and close to transportation.

W. R. Moffett, pastor of the Ashland Church, is leading his people in a new study of the Book of Acts at the mid-week prayer meeting services.

The next Social Union banquet of the Disciples of the city will be given October 29. Speakers of the evening will be Mr. Childs and Mr. Wright, two of our business men, and two ministers, E. S. Ames and W. F. Rothenberger.

W. D. Endres and his loyal company of Disciples in the new congregation in Elgin, Ill., are holding revival services which began October 6. V. E. Ridenour is helping as singer. There are but 40 members in the church but the meeting is enlisting the interest of the community and Bro. Endres is preaching to fine audiences. This church is the living link of the Englewood Church.

C. G. Kindred, minister of the Englewood Church, received one more person into the membership of the congregation last Sunday.

C. W. B. M. Convention.

The forty-third quarterly convention of the Chicago Union of the Christian Women's Board of Missions was entertained by the Englewood Christian Church Thursday, October 3, 1907.

The printed program was carried out with but one exception.

It was indeed an enjoyable day, and such a feast of good things, almost too many to grasp them all.

Reports from the state convention was one of the features of the morning session.

In the afternoon we were indeed honored by having Dr. Ada Boyd from Bilaspur, India, with us, who gave us such a beautiful talk of the great work that needs to be done there and how our missionaries are striving to do it. It brings us so near to our heathen brothers and sisters to have one come to us like our sister has.

Another feature which was greatly enjoyed was the words of cheer from the pastors of Christian churches. With but few exceptions they were all present.

A hearty vote of thanks and appreciation goes to our dear sisters in Englewood for their hearty welcome and splendid feast, and for the use of their lovely church to help make this convention so enjoyable and successful.

The weather was very threatening and

a great many ladies were kept at home, but still the attendance was splendid.

Grace W. Stover.

THE MEETING AT CHICAGO HEIGHTS.

Last week closed the meeting of Shelburne and Knight with us, which resulted in 83 additions, nearly all of whom were confessions. We regard this as a great meeting here, and the ingathering, while not large, as many meetings, yet it should be noted that nearly all of these were new people. There were 18 additions in the month just preceding the meeting.

Bro. Shelburne is a fine evangelist, of the modern type. He preaches a gospel that will reach "twentieth century" men. He does not depend upon "catch-penny tricks" with which to rally the people just "for today." He is widely read and is abreast of the times. The legends of the past do not hold him, he sweeps them aside, and gives the Christ Message to sinful men. He does not create needless strife, but in love he proclaims the truths of the gospel. Besides being mighty in the Scriptures he is even stronger in soul power. The man is in earnest, his soul is aflame with a desire to help men. He does not "rant" or go through a series of contortions calculated to draw crowds, but in a plain, dignified, earnest way he tells the Story of the Cross. Prof. Knight is an able assistant. He rallied and held

till the close of the meeting a large chorus.

I came to this field a little more than a year ago and found 43 people trying to start a church in this desperately wicked city. We now have 222 members, and a Sunday-school with an enrollment of 150, run on modern lines. We have normal class of 25 and also a Baraca Class, and every teacher is present at teachers' meeting.

Our church services are well attended and a chorus choir of 30 voices furnish us music. By Oct. 13 our Tabernacle, which will seat 500, will be ready for use. The people of this city that a few months ago thought of us as a small, struggling Mission church are beginning "to sit up and take notice."

W. S. LOCKHART,
Minister.

ROCKY MOUNTAIN LETTER.

Jesse B. Haston.

Colorado is great; Colorado is growing. The Rocky Mountain region is prosperous. Colorado Disciples are forging ahead. The state convention has just closed at Colorado Springs. It celebrated many victories and undertook greater things. During the last nine years the receipts have increased from \$700 to \$2,500. This year there were two men employed. M. M. Nelson was state evangelist. Three good congregations were organized during the year. This makes fifty churches "of the ancient order" in

MORE NEW BOOKS**THE MARKS OF A MAN**

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Treats of Wordsworth, Shelley, Coleridge, Arnold, Tennyson, Browning and others. From many points of view these studies are considered the finest work that Dr. Gunsaulus has produced.

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Dr. Smith, of the Department of Sociology in the University of Minnesota, presents the Labor problem from a new and fundamental point of view, a position with which future students will have to reckon. The work appears at a most opportune moment, is calm, judicial, convincing.

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This book is an adviser for the minister, young or old; advice from a long and successful and guided by the sanest spirit. The author's fifty years' experience as author, editor, instructor and pastor, gives his conclusions great value.

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Presents data gathered at first hand. Mr. Doney opens up the pathway to methods of working and teaching in the modern religious congregation that will upset some old ideas, but cannot fail to give every alert religious worker a fresh inspiration and a new hope.

THE MODERN SUNDAY SCHOOL IN PRINCIPLE AND PRACTICE

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By the General Secretary of the Religious Education Association. He presents the results of all the newest experiments both with primary, adolescent and adult grades. So clear and simple is his presentation, that this book will be a revelation to many.

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the state. Five buildings are just finished or in the course of erection, namely, at Canon City, Colorado City, Paonia, Delta and the East Side, Denver. Seven superb preachers have recently come to the state and one at work. I am sorry not to be able to give their names. They are "live wires," strong, capable, true and eloquent to a man. Two of them, Clark Bower, of Colorado City, and C. W. Dean, of Pueblo, gave addresses at the convention. That by the former dealt with "All the Church in the Bible School." It was intensely practical. Bower does things. Dean's address on "Church Extension" was perfect, eloquent, inspiring, true. Both, along with some other things, touched the mountain peaks. We have mountain peaks even in Colorado.

David C. Peters, of Trinidad, presided. He looks up and out and is a model chairman.

The C. W. B. M. scored one more splendid program and one more good year's work done. Mrs. J. W. Maddux, the secretary and organizer, goes soon, with her faithful husband, to take work in Los Angeles.

The convention sermon was well conceived and strongly delivered by D. W. Moore, of Pueblo.

M. M. Nelson's "convention address" was a hit in the best sense.

The "Cry of the Helpless," by Laura B. Thompson, of Denver, was an insistent presentation of our orphanage work.

B. B. Tyler was on hand and told of Christian Endeavor's future and other good things to come.

E. M. Cosner handled the Bible school session and R. H. Lampkin turned the matter of systematic giving into the hearts of the gathering. The making of *Tithers out of Disciples is now an issue in Colorado*. In hoc signo vinces.

J. E. Pickett reported the progress of our summer assembly at Pinecliff.

And all these things were possible in a large sense because of the untiring and self-effacing labors of our beloved corresponding secretary, Leonard G. Thompson, who lives at 71 West Byers place, Denver. He reported 6,000 members in the state, and sixteen places aided by the state board.

Have you heard of "Routt County" and the new scenic railroad direct from Denver to Salt Lake? The region has greater coal fields than Pennsylvania. The mission forces now enter Routt county.

Mrs. Lena E. Treloar, pastoral helper at South Broadway, was a force in the convention.

When you come out next summer from Missouri or somewhere else we shall show you, my readers, yet more.

WISCONSIN NEWS.

The Wisconsin Christian Missionary Association and Christian Woman's Board of Missions held their annual conventions at Beaver Lake September 19-22, and it was pronounced a success by all who attended. All the preachers of the state attended, and we had help from outside in H. A. Denton, C. S. Weaver and wife and J. A. Barnett. A delightful spirit prevailed and all went away hopeful for the success of the work the coming year. Nearly \$900 were raised in pledges and cash, most of the working churches of the state were represented, 107 baptisms reported from the six missions and good reports came from other places. No

change is made in the executive board except that Claire L. Waite, of Milwaukee, is vice-president. The other members are J. C. Thurman, president; Earle Pease, treasurer; J. H. Fisher, recording secretary, and H. F. Barstow, corresponding secretary.

Since convention J. P. Wright, of Readstown, preached three sermons at a schoolhouse on Rush Creek and baptized seven persons.

Ricland Center is preparing for a campaign beginning December 1, using home forces. F. M. McHale is their minister, and he reports two added by letter.

Grand Rapids expects to hold a short meeting in November with Bro. Waite, of Milwaukee, as preacher.

The convention goes to Milwaukee in 1908.

H. F. Barstow,

Corresponding Secretary.

Grand Rapids.

A CHRIST-LIKE WORK.


There is no nobler charity sustained by our brethren than the Orphan School at Midway. For more than half a century this school has been doing its splendid work. The object of the school is to make cultivated, self-sustaining Christian women out of orphan girls who for want of means could not obtain an education in any other institution. Children under fourteen years of age are not received, as they are not generally developed sufficiently in mind and in body for the work undertaken. They must be turned over to our Orphans' Homes, while the Midway School devotes itself wholly to the peculiar and much needed work that it has undertaken. The course of study takes five years to complete; it embraces Latin, English language and literature, mathematics through trigonometry, natural sciences and civil history. Much attention is given to spelling, writing and composition. The Bible is taught in each year's course. Singing is a daily exercise for the whole school, much emphasis being placed upon sight reading. Only those who can keep up their other work and who have a talent for it are permitted to take instrumental music. Domestic science is taught in a practical way, the girls performing all the home duties except cooking. Our graduates are eagerly sought after as teachers, among whom they take a leading place. For several years the claims of other worthy institutions have taken the right of way and the Orphan School has said nothing with regard to its needs. But the time has come when we must ask the attention and the help of our brethren. We have one hundred and forty girls crowded in two buildings which are intended for only one hundred and twenty-

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Each Reds and Blues plan requires dividing the school into two sections—Reds and Blues and appointing captains, one or more, for each side, a social or other treat to be given at the close of the contest, when those on the winning side receive ice-cream and cake, and the losers crackers and cheese, or some other attraction to celebrate the close of the contest and the victory. Treat is to be paid for by the school. Complete instructions sent with each order.

Price, in lots of 10 or more (sent assorted, one-half each color),
1¢ each, postpaid; 60 or more, 1¢ each, postpaid.

THE CHRISTIAN CENTURY CO., Chicago.

five. These class rooms are too small and badly located and our chapel will not accommodate the people who desire to come to our public exercises. But, worst of all, very many girls apply every year who are refused, because we have not sufficient room to receive them.

To remedy these conditions the trustees of the school have determined to erect a new building as soon as a generous brotherhood will place the means in their hands. This building should contain a chapel, class rooms, society halls, library and gymnasium, and will cost about \$30,000. When this is secured we shall be able to convert our present chapel and class rooms into sleeping rooms, which will enable us to receive about forty more girls.

We have no agent in the field. We lay this matter upon the hearts and consciences of the brethren. Surely the appeal of poor, helpless orphan girls, who are pleading for an opportunity to receive an education and who cannot be received in the only institution provided for the exclusive benefit of such girls, is eloquent enough to touch the hearts of a generous brotherhood. The undersigned will be glad to hear from any of our brethren who are interested in this noble work.

Mark Collis,
Chairman Board of Trustees.
Lexington, Ky.

TRUE LIVING.

To eat, to drink, to sleep,
To keep step merely to the nights and days,
Is not to live;
Give as He giveth your hand to bestow.

Deep in your heart a brother's love know,
Toward Him in spirit unceasingly grow—
This do, and live thou truly.

—Thomas Curtis Clark.

St. Louis, Mo.

"To make man as God would have him be the student of perfection must study his heredity, must hover like an unseen guardian about his cradle, his desk at school, his happy playground, his thoughtless and endangered youth, his tempted manhood, and must guard not only against beginnings of ill in his own separate career, but their organized forms in the habits, customs and laws of his nation and his world."—Frances E. Willard.

"If I could live to God for just one day,
One blessed day, from early dawn of light,

Till purple twilight deepened into night—
A day of faith unfaltering, trust complete,

Of love unfeigned and perfect charity,
Of hope undimmed, of courage past dismay,

Of heavenly peace, patient humility—
No hint of duty to constrain my feet,
No dream of ease to lull to listlessness,

Within my heart no root of bitterness,
No yielding to temptation's subtle sway—
Methinks in that one day would so expand

My soul to meet such holy, high demand,
That never, never more could hold me bound

This shriveling husk of self that wraps me round.
So that I henceforth live to God away."

His Education.

"Fifth grade next year, Johnny?"
"Yes, sir." "Ah, you'll be in fractions or decimals then, no doubt?" "No, sir; I'll be in beadwork and perforated squares."—Pittsburg Post.

Compromise makes a good umbrella but a poor roof.

The real will never find an immovable basis till it rests on the ideal.

In the scales of the destinies, brawn will never weigh so much as brain.

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\$23.75 buys this New Model whole steel range with high-warming closet and reservoir. This Range is made of the highest grade blue polished cold-rolled steel, will not scale or discolor. Hand riveted and lined throughout with an extra heavy asbestos sheet strongly braced with angle iron. Warming Closet is of the latest pattern, finished inside with iron, handsomely nickel trimmed. Grates are the Hanson Duplex, self-cleaning and suitable for either coal or wood. Ash-Pit is large, full length, high and wide, and is furnished with large hinged ash pan. Main Top is made of heavy circular ribbed covers; centers are well braced. Top has extra large cooking surface, has operating damper near pipe collar. The nickel band on the front edge gives the top a handsome appearance.

This Steel Range is superior in all ways to most any other make. We give you 30 days trial. Guarantee safe delivery, free from damage, and can always furnish repairs. Write at once and get our new Catalog, describing a full line of cook stoves, steel ranges, heaters, etc. You can buy from us for about half the price you must pay any other stove dealer or manufacturer.

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Books for Sunday School Workers

A list of the best books published on organized Sunday School work, methods, etc., for teachers and officers, also list of books for primary workers

PRIMER OF TEACHING. By John Adams. Published with special reference to Sunday school work. With introduction and notes by Henry F. Cope, teacher-training secretary of the Cook County Sunday School Association. Paper binding. Net price, 25 cents.

HOW TO CONDUCT A SUNDAY SCHOOL. By Marian Lawrence, general secretary of the International Sunday School Association. Suggestions and Ideal Plans for the conduct of Sunday Schools in all departments. There is not a line of untested theory. It is an encyclopedia of Sunday school wisdom, 12mo. cloth. Net price, \$1.25.

MODERN METHODS IN SUNDAY SCHOOL WORK. By Geo. W. Mead. An eminently practical volume setting forth the improved methods which are giving such large and inspiring results in the more successful Sunday schools of to-day, together with their underlying principles in the light of the new educational ideals. 12mo. cloth, 376 pages. Net price, \$1.50.

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PELOUBET'S SELECT NOTES. By Rev. F. N. Peloubet, D. D. This commentary on the Sunday School Lessons is the one book every teacher must have in order to do the best work. A veritable storehouse of selected facts, explanations, deductions, and comments. Accurate colored maps and profuse illustrations illuminate the text and create an intelligent and instructive view of the subject matter. Bound in cloth. Publisher's price, \$1.25. Our price, 98 cents. (By mail, 15 cents extra.)

THE BLACKBOARD IN THE SUNDAY SCHOOL. By Henry Turner Bailey. A most practical book, replete with happy illustrations. Deals with the principles of teaching in the most intelligent manner. An aid to those who value the blackboard in teaching the fundamental truths of the Gospel. Publisher's price, 75 cents. Our price, 59 cents. (By mail, 8 cents extra.)

• By mail, 8 cents extra.

INDIVIDUAL WORK FOR INDIVIDUALS. By Rev. H. Clay Trumbull. A record of personal experiences and convictions showing the influence and value of personal work. Publisher's price, 75 cents. Our price, 59 cents. (By mail, 8 cents extra.)

PRINCIPLES AND IDEALS FOR THE SUNDAY SCHOOL. By Ernest De Witt Burton and Shailer Mathews. Contains the actual results of practical Sunday School Teachers. It is a book, not of theories but of conclusions. Net price, \$1.00.

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GUIDE-BOARDS FOR TEACHERS IN THE SUNDAY SCHOOL. By W. H. Hall. Talks on the duties and opportunities of teachers as guides in times of doubt and difficulty in the life of the scholar. Publisher's price, 75 cents. Our price, 59 cents. (By mail, 8 cents extra.)

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TEACHING AND TEACHERS. By Rev. H. Clay Trumbull, D. D. A handbook on Sunday School teaching. Its style is readable and adapted to the ordinary teacher's comprehension, while the whole structure of the work is based on sound philosophical principles. Publisher's price, \$1.25. Our price, 98 cents. (By mail, 13 cents extra.)

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FROM THE FIELD

TELEGRAMS

Mount Pleasant, Ia., Oct. 14.—One hundred and twenty confessions at Herbert Yeuell's meetings yesterday; 80 last night, 350 in all. Biggest meeting ever held in county. Yeuell and Matthews start at Central Church, Detroit, Oct. 27. L. A. Chapman.

Sioux City, Iowa, Oct. 13.—Thirteen today, 55 to date. Great audiences. Largest Sunday-school in history of the congregation. Hardest field yet. Ernest Bilby great leader and soloist. Churches wanting evangelist and singer write us. Bro. Ballou popular.

Clarence Mitchell.

Lincoln, Nebr., Oct. 13.—Scoville and helpers are here. City Auditorium, seating three thousand, inadequate. One thousand turned away. Overflow meeting at Baptist Church. Greatest men's meeting this afternoon ever held in the history of the city. Seventy-three converts at morning services, 27 this afternoon, 65 tonight, making 165 today; 219 first three days of invitation. They closed at Springfield with 1,271 converts. This conservative university city, saturated with Unitarianism, is stirred from center to circumference. For this we praise the Lord and ask the prayers of our brotherhood. The great Christian brotherhood can not praise God sufficiently for Charles Reign Scoville and his helpers.

H. H. Harmon,
Z. O. Doward,
W. P. Aylsworth,
H. G. Wilkinson.

CALIFORNIA

San Francisco—October 6 the First Church met in its new building for the first time. The church is allowed to use the lower floor while the upper story is being finished. Frank S. Ford, the pastor, received 26 additions during the day, 23 by confession.

SOUTH DAKOTA

Edgemont—Joel Brown has ended his meeting at this place with 21 additions, 10 of these by baptism. The new church now has a membership of 31, and will co-operate with the congregation in Hot Springs in employing a minister. Salary \$1,000. Write Joel Brown or A. H. Utter, Edgemont, and W. H. Reed, Hot Spring, South Dakota.

ILLINOIS

Mackinaw—On October 9 there had been 36 additions in the meeting in this church, conducted by Evangelists F. A. Sword and Charles E. McVay. On that date the singer was compelled to leave to begin his next meeting in Hamburg, Iowa.

Rock Falls—There was one addition by letter to the church here in regular services, conducted by the pastor, C. F. Ladd.

IOWA

Colfax—Thomas H. Poppiwell has received eight additions by letter and statement in the services of this church since August 1. In a meeting of fifteen days

in Tioga, Texas, conducted by him there were 17 accessions.

KANSAS

Dodge City—John T. Stivers is holding his second meeting for this church with good results. On October 10 there had been 37 additions and the meeting was continuing with a fine interest.

KENTUCKY

Shepherdsville—In the successful meeting with this church C. R. L. Vawter had received 74 new members on October 6. On that day there were 10 additions. The meeting was closed last week in order that the evangelists might begin in Nimisila, Ohio. H. G. Dillinger is pastor of this church.

MISSOURI

Lock Springs—Harry Walston closed a meeting with his church, having received 45 additions. He has open dates. Address him at Pattonsburg, Mo.

UTAH

Salt Lake City—In regular services Dr. Albert Buxton received 2 additions October 6.

WASHINGTON, D. C.

Reports at Preachers' meeting to-day: Vermont Avenue (F. D. Power), 8 by letter and 3 by baptism; Whitney Avenue (Walter F. Smith), 2 baptisms. Enthusiastic Rally Day exercises in various churches. Whitney Avenue and 15th Street Sunday schools in contest.

Claude C. Jones, Sec.

RUTLAND, ILL. MEETING.


W. F. Shearer, of Angola, Ind., assisted by A. L. Haley, of Butler, Ind., as singer, closed a very successful meeting with the Rutland Church of Christ last night. These brethren do the kind of evangelistic work that is of lasting benefit to the church. Bro. Shearer is a great preacher. The singing of Bro. Haley won all hearts. The number of additions was not large owing to the fact that the field was pretty well gleaned by the organ meeting of a year ago. Bad weather at critical times in the meeting also seriously interfered.

R. B. Doan.

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Centennial draws nearer, that we may reach the goal of victory in 1909.

The Keokuk work is improving, 306 in the Bible school last Sunday. Prayer meetings are fine, attendance large and interest intense. The Y. P. S. C. E. is doing splendid things for the church. Additions to the membership are frequent. We rejoice and move forward. The writer was recently elected president of the Ministerial Alliance, the first time, I believe, this honor has ever come to one of our preachers.

J. T. Shreve is moving things over in Scotland county, Missouri. He held a fine meeting at Arbela with nineteen additions to the church. His work in Memphis is going forward.

J. F. Yokely had a fine meeting at Agen. A large number of young people came into the church. Yokely is all right and can preach the gospel.

Arthur Long is moving things at Burlington. A Bible school revival just closed. It was a good one and is to be followed by evangelistic services. We hope they will have a great meeting.

The reports from all over this section are encouraging. We are expecting great things this year in the name of our Blessed Master.

M. J. Nicolson.

Oct. 4, 1907.

IN MEMORIAM.

Mrs. Minerva Nance Hurless died in Chicago Sept. 7, 1907, aged 61 years. She was born in Floyd county, Indiana, of Disciple stock for four generations—her great-grandfather, Clement Nance, being a minister and fellow worker with B. W. Stone.

She became a Christian at the age of fourteen, uniting with the Christian Church. She became a charter member of the Humbolt Church at the time of its organization. She was known and loved by the Chicago Disciples for her faithfulness under all circumstances.

She leaves a husband, eight children, fully grown, one sister and four brothers to mourn her loss, but we mourn not as those who have no hope.

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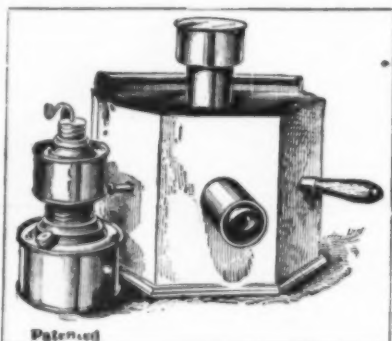
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